291 of tanned buckskin with lacing like that on skirts at top of shoulders and from armholes down sides, and with 10 to 12-in. laced slit in front from neck downward, worn against cold (FP).

Bearskin robes with hair left on may have been worn occasionally, but were "too heavy" (SM). Feather, squirrelskin capes never made; sea-otter [439] capes not obtained in trade though SM had seen them worn by Chumash at Ventura.

● 292 171 Shamans engaged in curing, competitive contests, and dancers wore skirts (wi·la·t) made same style as Owens Valley Paiute, Koso skirts (Steward, 1933, 347, pl. 7d; Kroeber, Handbook, 508, pl. 42a). Some dancers also wore bands of yellowhammer feathers around waist (FP).

292 Men when hunting in winter kept fingers warm, limber by putting them inside wildcatskin quiver, which had hair left on inside and was worn slung across chest.

291 Headgear and footwear.- Men went hatless; women wore coiled basketry cap (pongat) when using pack strap for carrying loads, but not habitually; these caps round at top, came down nearly to eyebrows. Hair nets not used. Men rarely seen now outdoors without hat; women wear them less frequently; FP habitually wore black cloth stocking cap resembling basket cap in shape. Some 60 years ago FP's aunt (Koso) made coiled hats of same material used for basketry cap, but patterned hats like "store hats"; sold these to several Tübatulabal men who wore them "all the time" (FP, SM).

292 301 171 Shamans and dancers wore feather headdress consisting of fillet (še·mapun) of eagle down, and crown (anambul) of magpie (?) feathers, similar to Owens Valley Paiute dancer's headdress (Steward, 1933, 347, pl. 7a, b).

291 281 Moccasins (wahcibï·l), made from tanned buckskin taken from neck region of deer "where the hide is thick" (SM); made to extend well above ankle (fig. 3). FP in cutting out model in cloth

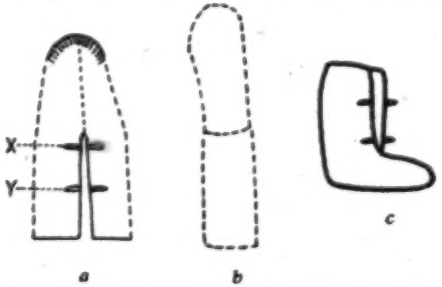

Fig. 3. Moccasin. a, side strips, puckered at toe ends; thongs at x and y; seams occur along dotted lines. b (upper half), sole, (lower half), back strip. c, completed moccasin.

(Mus. cat. no. 1-28226) first cut out sole, then sewed straight piece of cloth 6 in. long, 3 1/2 in. wide onto back section of sole and then 2 straight pieces 12 in. long, 4 in. wide on sides and front of sole, puckering 2 pieces at toe end.

[p. 22 (b)]

291 These 2 pieces were then seamed together from
281 front of sole as far up as ankle and also seamed to each side of back piece. In front, from ankle upward 2 side pieces were tied together with 2 sets of buckskin thongs; sometimes upper set of thongs was wrapped around leg and tied either in
[314] front or back. To make soles wear longer, melted pitch from Digger pine smeared over outside of
[412] soles (FP). Deerbone awl used to punch holes for seams, which were stitched with sinew. Moccasins made by men; worn by men, women in summer, "not in rainy weather" (SM), when hunting, wood gathering, piñon gathering, etc.; children also wore them if "going some place," but footgear was not worn habitually or on short trips.

Sandals (same name as moccasins) were made of heavy buckskin sole to which a straight strip of buckskin 3 in. wide, 8 in. long was sewed in back (fig. 4; Mus. cat. no. 1-28227, 15-10538). When worn, this buckskin flap was brought upward

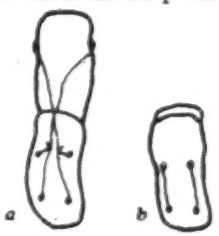

Fig. 4. Sandal. a, front view, showing strap arrangement; b, under side of sole, with strap.

to lie flat against back part of lower leg. Flap secured against leg by long buckskin thong, middle part of which held flap against lower leg. Ends of thong were brought forward on either side of leg, crossed in front over instep and threaded downward through 2 slits on each side of sole at instep; ends were then run up on under surface of sole to 2 holes underneath great and 4th toes and threaded up through these 2 holes. One end of thong passed between great and first toe, other between 3d and 4th toe; ends tied to upper sections of thong just below point where these were crossed over instep. Such sandals were used only when roasting piñons, to protect feet "when there was a hot fire to walk around" (SM). Fiber sandals never made, used.

292 Snowshoes not used, there being "not much snow
132 in the valley" where majority of semipermanent winter settlements were situated.

302 Coiffure.- Men wore hair long, loose (SM); sometimes parted it in middle and tied it in back (FP); never braided it. Women wore hair long, loose, parted, banged in front (Gayton, 1929, pl. 97a, b); banging done by holding front
[372] hair out from forehead in bunch, burning ends off with glowing stick of Atriplex canescens James (cĭw'wĭ·ĭbĭ·l). Woman's back hair sometimes braided, tied (FP wore hair thus; aboriginal?). When pounding acorns, otherwise employed in hot

285 small willow or cottonwood roots used. Weft for
824 various types twined ware made from whole or split peeled willow or redbud shoots, roots of tree yucca, outer bark of willow. Tules used considerably for baskets, mats; there are few tules in either Kern or South Fork valleys now, but formerly they were plentiful at certain localities, especially in South Fork valley. Warp and weft of tule baskets consisted of whole tules, which were gathered, trimmed, dried, then soaked before being used, as was all fibrous material used for basketry.

292 Coiled baskets included:

171 (a) Cap, which was flat topped, resembled
285 Owens Valley Paiute (Eastern Mono) type (Kroeber, Handbook, 560, pl. 55d). Specimen 1-20960 (illustrated in O. T. Mason, 284, pl. 40), is 8 in. high, 4 1/2 in. wide at rim; design is in black and red; specimen 1-20961 (Mason, ibid.) is 7 3/4 in. high, 4 in. wide, has 14 stitches, 9 coils to inch. Caps started with yucca root; foundation consists of 2 stalks deer grass split in half; sewn with yucca. Worn by woman whenever she used pack strap, also when gathering piñons to protect hair from pitch.

415 (b) Sifter (wa·t) or small tray; slightly
285 concave on inside. Specimens 1-19821-22 are 16 1/2 in. in diameter; 1-19823-25, 15-15 3/4 in. in diameter; 1-19814, 10 1/2 in. in diameter. Coil is clockwise, looking down on inside; one specimen has foundation consisting of 6 halved stalks of deer grass and one finely split willow shoot; is sewn with yucca root. Start leaves round hole 1/4 in. in diameter in center of tray; specimen 1-19824 has piece of cloth plugged into hole at start. Of all basketry ware extant in 1932, sifters seen most frequently; uses have been referred to (ante).

(c) Parching tray (ša·gišt); was "made like a sifter, only larger"; used for parching small seeds, such as chia, with live embers.
[525] This tray may have been used also for women's dice gambling game; FP said game played on sifter, but PN said on "a pretty big basket, with rather high sides"; no specimen extant.

(d) Cooking basket (hom'mol); these were large flat-bottomed baskets with flaring sides; sizes varied, some being 22 in. tall, 11 in.
[252] wide at top, 5 in. in diameter at bottom; others smaller. Used for stone boiling, to drain manzanita cider into, as storage baskets, etc. Specimen 1-20945, 20948-50 (illustrated in O. T. Mason, 478, pl. 192) are probably cooking baskets; 1-20947, large flaring basketry bowl, 17 1/4 in. high, 8 in. in diameter at top, 4 1/4 in. at base, is labeled "to be burnt on grave," which suggests that some of baskets of this type were made for display purposes only; unfortunately I did not inquire into this matter.

(e) Basketry ladle (hom'mobit); was small shallow basket, shaped like cooking basket, only difference being one of size. Specimen 1-19813, identified by ES from sketch as ladle, is 2 1/2

726 made before going to war and which she said was
727 not form of ghost dance, as follows:
"The round dance (to·loši·la muluwil) was made
535 by the chief; he held it at his place. All the
726 people would come; it lasted one night. Men and
women joined hands, a woman between 2 men, and
they danced around a fire in a big circle for a
long time. A few singers who knew the war songs
stood between the fire and the circle of dancers;
they sang for the dance. The men didn't wear
● [292] feather skirts for this dance, as they did for
dances at a burning. During the night of a war
dance, the chief made speeches; he talked loudly,
principally to the men. The next morning the men
would go off to war."

When Tübatulabal made retaliatory attack upon Yokuts raiders (below), no round dance was held; "the people were too angry to have a round dance" (FP).

728 Settlement.- Chiefs of 2 hostile tribes, when bent upon making peace, met together and "talked things over; usually they promised each other not to fight any more." No money or gifts exchanged by way of settlement for dead (SM).

72
173 Two accounts of wars with Yokuts groups illustrate motives for warfare, manner of fighting, settlement, etc. Both wars occurred in latter half of last century.

"A Tübatulabal woman was pounding chia seeds; some Porterville (Yokuts) men who were visiting the Tübatulabal took her seeds away from her. The woman became angry and ran home and told her husband; he sought out the Porterville men and killed one. After this fight the Porterville visitors went home, but the male relatives of the Porterville man who had been killed returned to the South Fork valley on a raid and killed 6 Tübatulabal women who were gathering cane at Cane creek in Kelso valley. They also killed some Tübatulabal men. Then the Tübatulabal went down and fought the Porterville people. The Porterville chief sent 3 men over to the Tübatulabal chief to tell him the Porterville men would not fight any more, and to ask the Tübatulabal chief to come over to Porterville to 'settle up.' But the Tübatulabal chief didn't trust the Porterville people; he told the messengers he would be over at Porterville in 3 days, but after they
[648] left, the Tübatulabal chief sent up to the Koso chief in South Fork valley to tell those Indians over there to bring their arrows and go with him to Porterville. The Koso chief, Mouse, sent over E to get some more Koso; when they came there were about 50 of them; they camped one night at yitiamup (no. 9 on fig. 11), then they and the Tübatulabal chief and soldiers went over to Porterville the next day; they were prepared either to fight or settle up. The Porterville people were friendly to them; the 3 chiefs talked and agreed not to fight any more and the Porterville chief promised that thereafter his men would be good. The next year the Porterville people

778 237 from stick, 2 ft. long, wrapped with mud-hen feathers, with mt.-quail crests tied to tips of mud-hen feathers; surmounted with 2 eagle feathers. Wand tied on end of long stick, borne aloft in procession by "any man," then thrown in fire. "These were always carried at burnings" (SM, FP); why, no informant knew.

[171] Yellowhammer bands resembled Miwok band with jagged edge (Kroeber, Handbook, 590, pl. 58); better made than Koso specimen (ibid.). Such bands (wi·lat) worn by dancer around waist (FP); never worn as headbands (SM, FP); also carried on poles at burnings (SM), or hung on door of living house to keep ghosts away (FP); were made by men, bought by maker of fiesta for $2 apiece.

292 535 Dancer (muluwin) wore feather dance outfit, carried bunch of eagle feathers (ma·ša·wišt) tied around wrist, which he used to dust off women (see section on Chieftainship, Law, Conduct); some dancers wore hair woman giving fiesta had cut off in mourning; they tied it around both legs like garters.

535 [171] Dance (muluwil) performed at fiestas similar to Owens Valley Paiute totshoid[u] dance (Steward, 1933, 321); line of women moved sideways right and left; men danced in same spot; muluwin danced around fire. MM, who had spent 16 yrs. among Owens Valley Paiute, called this dance "war dance" as it is called by Owens Valley Paiute, when referring to it. Among Tübatulabal this form of dance does not seem to have been of recent introduction; informants asserted it was old form, and not restricted to burnings; at dances made occasionally "just for fun," Tübatulabal danced "in 2 long lines of men and women, just like they danced at a burning" (FP). MM said this was "the only dance the Tübatulabal had," which is, of course, only partly correct. Several Koso, as well as Tübatulabal, dancers were referred to by my informants; among Koso dancers Juan Paiyote (p. 51), whom Steward's informants mentioned, was often alluded to, but never as person who had introduced this dance among Tübatulabal.

881 Puberty rites, bird cult.- Boys' puberty rites lacking, unless quest for supernatural power could be considered as such.

881 171 Definite adolescence ceremony for girls, which has been noted for Tübatulabal (Handbook, 607), may possibly have been practiced formerly among Palagewan, but SM, ES, FP, LT repeatedly denied any knowledge of such rites for either band. SM was only informant who once said girls were put on warm pit at first menstruation, as among Owens Valley Paiute (Steward, 1933, 293); MM was interpreting at time, may have been giving me Owens Valley Paiute information; subsequently with ES interpreting, SM flatly contradicted his statement of year before, said pit only used by women having babies. Absence of girls' puberty rites among Tübatulabal of interest in view of Kroeber's assertions that throughout California elabbrate development of these rites "stands out conspicuously"